ARAMBE FLAME

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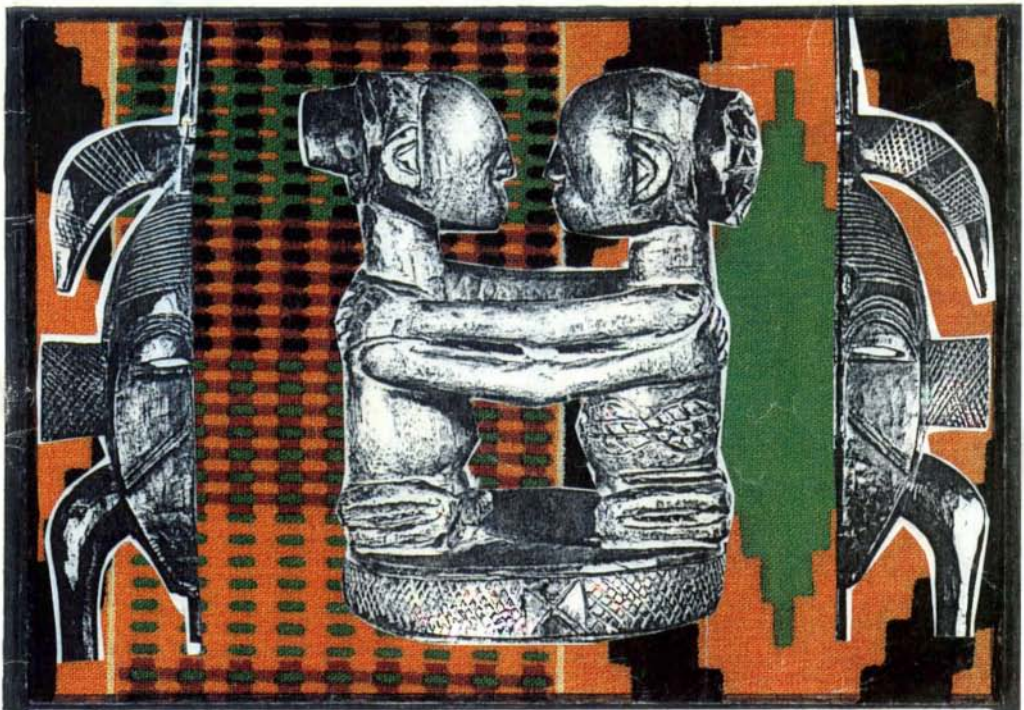

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HARAMBEE FLAME EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Cop Shows: Tricks Of The Trade

In view of the kinds of experiences African males in prison have had with cops and the court system, one would think that t.v. cop shows would be among the last things we would be watching. But the truth is that a lot of us are loyal fans of cop shows. In this joint, the favorite is probably "New York Undercover." A good deal of speculation could be done as to why some of us would spend valuable time checking out cop shows--or, for that matter, game shows, soap operas, cartoons, etc. But we must remind ourselves that innumerable surveys of t.v.-viewing habits in the U.S. have indicated that significantly more time is spent by African people, as a group, before the tube than by Europeans(Caucasians) or other groups. So while the question of idle time immediately comes to mind, when we think of those who are doing time, there must be more to all this. But this commentary isn't about why African male prisoners or others watch cop shows but the tricks of the t.v. trade that are employed by this type of commercial programming to manipulate viewers--African viewers in particular.

Before getting to these tricks of the trade, we have to look at why commercial programs of any sort are shown. Clearly, it's about the money. Producers, directors, writers, actors, and numerous others who are directly involved in the production of t.v. programs want to get paid. Network executives want to get paid, as to the share-holders in their mega-businesses. And, of course, the companies that sell cars, pizzas, anti-acid tablets, perfumes, computers, etc. are looking for their cuts. There are ad agencies and other companies that have stakes in the airing of t.v. shows and in the popularity of them. And there are a couple of simple rules that come into play. The more people who watch a given program, the greater will be its ratings; and the greater its ratings, the more money its host network is able to charge advertisers. And then there is the matter of demographics. The networks have to have information about the ages, occupations, etc. of their viewers so they can gear ads toward people who are likely to spend money for the kinds of products that are being pitched. And, to some extent, commercials have to fit the programs they sponsor. For example, programs directed toward children aren't typically sponsored by companies sel-

investment advice but by companies selling toys, cereal, and other kinds of products that children would be most inclined to pester their parents into buying for them.

With the goal of commercial t.v. programming being financial profit, the means is getting as many people as possible to watch the tube and then keeping them there. And since the television industry is essentially an **entertainment** industry, television programs are designed to get and keep our attention by entertaining us. In the U.S. cultural environment, t.v. and film entertainment has become synonymous with sex, violence, and the idolization of cash and the things cash can buy.

Television, as an institution and like any other institution, has, in addition to obvious goals, functions. One of the functions that t.v. serves--and maybe its most important--is that of introducing, influencing, and/or reenforcing ideas and attitudes. And the ideas and values put forward by commercial t.v. programs in the U.S. tend to be European-supremist, sexist, and materialist. They tend to be pro-status quo, insofar as the U.S. political/economic system is concerned. Whether and/or to what degree these tendencies are a product of t.v executives' conscious designs or simply a unconscious reflection of those executives' shared attitudes and values is a question that has gone pretty much unanswered.

But now back to the matter of the cop shows. Of course, they're designed to entertain. And judging from the amounts of violence, sex, and material flashiness many of these cop shows feature, it's apparent that they're aimed at a male adolescent audience. But some of these--"N.Y. Undercover" being probably the best example--apparently target an **African** male adolescent audience, or African and Chicano/Mexican male adolescent audiences. We need only check out the colors of the main characters, their language and clothes; theme music; commercial sponsors; etc.

No doubt, these cop shows are designed as money-makers. But it is their role as idea, attitude, and value shapers that demand our attention. What seems to be the primary ideas these shows are trying to get across to the viewers? They

Malcolm X, we agreed that Minister Malcolm X must not be commercialized for mainstream acceptance. We agreed that there wasn't any need to place any "cream" in the "black coffee"!

For those of us lucky enough to have been blessed with meeting Sister Moore, we can testify that she was born with a certain elegance about herself and that her smile will be missed. She was a great source of inspiration and hope for us all. In reading the "home-going" article on Sister Moore in the Omaha World Herald, I realized I didn't know she was so politically motivated and had accomplished so much in her life time. Obviously, she was too modest to mention all these things to me.

In solidarity,

Brother Shaheed Khaleel Biko Hamza

Harambee Afrikan Cultural Organization Alaga(Chairman)

.....

I met Sister Rowena in, as I recall, '68 or '69 and visited with her in her home on a couple of occasions. I remember her as quiet and dignified, as well as strong, determined, and persistent. Though she was later to become known for her efforts to get a memorial building constructed at the birthsite of Omowale, Rowena was, politically, more in tune with the philosophy and teachings of M.L. King than with those of Omowale. But she had respect and admiration for the brother and had an appreciation for the profound impact he'd had on African people in this country.

It was in, I believe, 1968 when the Omaha chapter of the Black Panther Party organized the first public celebration in Omaha of the birthday of Omowale. At the time, I wasn't a member but was working alongside the brothers and sisters. We solicited donations of food from various area businesses, called upon mothers and other sisters to cook, and were able to serve a couple of hundred African children at Malcolm X Park, known by some as "Koontz Park." The following year, the celebration was bigger and more organizations were involved.

By May 19th of 1970, the Malcolm X Celebration was a fairly

large affair and was beginning to be seen as a tradition. Many Africans on Omaha's north side were referring to Malcolm X Park by that name, instead of some "Koontz." By this time, I had been in the Omaha chapter of the National Committees to Combat Fascism(N.C.C.F.) for over a year. We'd gone through some name changes, had spent some time outside of the Black Panther Party, but had gotten back in by the spring of 1970. Several of us had run for the post of delegate to the Douglas County Democratic Convention and six of seven of us had won. We attended the convention, as did our sister, Rowena Moore. Later, we would go to the state convention and Rowena and I would leave that as co-chairpersons of Ward II of the Democratic Party in Omaha.

I was locked up and Rowena would continue doing her work, focusing on getting Omowale his props. But within just a few years, Malcolm X Day disappeared, with the "Stone Soul Picnic" - on July 4th, of all dates - becoming the big thing in north Omaha's African community. Eventually, there would be a formal dedication of the Omowale's birth-site and an erecting of a standard and plaque, speaking of the brother's life and contributions. Maulana Karenga, founder of Us and introducer of Kwanzaa; Avery Brooks, actor; Ron Daniels, the present head of the Center for Constitutional Rights; and a number of other brothers and sisters from around the country arrived in Omaha for this dedication. Brother Daniels, Sister Junelle Pinkney(now living and working in so-called "South Africa") and others from the group giving homage to Omowale came here to the joint and addressed us in the chapel. Rowena's dream about the birthsite of Omowale was growing. The committee she had established to develop ideas regarding the birthsite, come up with fund-raising ideas, etc. had put forward a vision of a multi-purpose center. There was a momentum.

But a couple of years ago, we read an article in the Omaha World Herald in which members of the Young Republicans were pictured with shovels, rakes, and other tools. These Europeans had cleaned up Omowale's birthsite and were claiming our brother's emphasis on self-determination as being in line with the philosophy of their party.

Rowena has passed on into the realm of our ancestors. If

(Cont. on page 13)

FROM OTHER SOURCES

Ninth Circuit Court Of Appeals Alters Prison Litigation Reform Act

"The termination provisions of the Prison Litigation Reform Act(PLRA) have been struck down by the Ninth Circuit Court of Appeals.

"The court ruled that legislative bodies cannot overturn consent decrees affecting prison conditions by passing new laws or regulations. To do so would be to violate the separation of powers as defined in the Constitution.

"The PLRA originally allowed a court to reinstate a consent decree only if there is ongoing violation of federal rights, but the court determined that provision--by putting the burden of proof back on the prisoners--effectively extinguished the decree. The court found that in many cases the fact that there were no longer violations of prisoners' rights was precisely because the consent decree was in force.

"The state of Arizona is likely to appeal the decision. If upheld, the decision will have widespread impact, especially on cases in California concerning death row access to law library materials."

-from "Court Limits PLRA," page 17, summer PRISON FOCUS (San Francisco, CA.)

Symposium Looks At Similarities And Differences Between The Classroom Experiences Of African Children In Africa And African Children In The U.S.

"...Speakers at a symposium on the culture of the African child, which was held at the Royal hall on the University of Missouri - Kansas City campus recently, stated that black children in America have some of the same issues facing them as African children but that there is a sharp difference in how the two groups handle authority and their

views on education.

"Twelve speakers addressed a sparse crowd Saturday, Dec. 5, on a variety of issues relating from morals, education, family, traditions, etc...

"Dr. Peter Ndidi Osegi, who is director of the Traditional African People Institute and is originally from Nigeria... believes that because of a strong family bond among Africans which as a lot to do with tribal affiliation, African children are more apt to show respect to older people...'And most African children do not want to break the pride that is so strong in their families or bring embarrassment to their family'.

"Dr. Nelly Ukpokodu, an assistant professor of curriculum and instruction, Social Studies and Multi-cultural Education in the Division of Teachers at UMKC, says, 'Teachers communicate how their students are doing to the parents. I remember teachers leaving late hours just to go to homes at evening and visit the students and parents.

"'What you find in Nigerian schools is traditional environment and respect. Teachers see themselves as guardians of a child's education. They take it seriously...'

"Most of the African speakers admitted that American children have to deal with issues such as violence more than African children...

"...speaker Trudie Hall, a representative of the Kansas City United Minority Media Association, said...'We need to teach our children they have a lot to live up to, nothing to live down to. We are people of kings and queens. We need to teach our children to dream. They can do something."

-from "U.S. Black Children Can Learn Respect From African Youth, Educators Say," page 19, Dec. 23 THE CALL(Kansas City, Mo.)

Critical Resistance Conference Report

"U.C. Berkeley was the sight of Critical Resistance, the National Conference and Strategy Session whose stated purpose was to build a campaign to resist the expansion of the punishment industry. The conference took place Sept. 25-27, 1998...

"the conference started in Pauley Ballroom with a panel 'Voices for Freedom: Former and Current Prisoners Speak Out." The panel included Pam Africa of MOVE, Ramona Africa of MOVE and Family and Friends to Free Mumia, Frank 'Big Black' Smith - Attica Brother and prison activist, Ida Robinson and Donna Willmont - former prisoners. The panel was moderated by Dorsey Nunn of Legal Services for Prisoners with Children...

"This was a conference for everyone on all levels from the grassroots organizer and community activists to professionals and scholars. There were over 150 different workshops, panels, performances and showings of political films and videos. Deep Dish Productions was well represented and displayed some of their high quality videos on the Prison Industrial Complex...

"Friday evening there was a plenary session from 6-8 pm in Wheeler Auditorium...The session was called 'What is the Prison Industrial Complex? What are the Goals of Critical Resistance'. Presenters included asha bandele - Author, Malcolm X Grassroots Organizing Committee, Luis 'Bato' Talamantez - Poet, former prisoner, San Quentin Six;...and the Moderator was Ruthie Gilmore - Activist, California Prison Focus; U.C. Berkeley; Rutgers...

"Saturday morning sessions included Lessons from the Past: Mass Movement to Free Political Prisoners; Race, Criminalization and the Media; and Representations of Prisons in Film and TV. There was also a film festival...

"[There was a morning session on Sunday] moderated by Angela Davis entitled 'How do we build an effective coalition to control the prison industrial complex across lines of race, gender, and income levels?' Then, the 'History of Control Unit Prisons, Then and Now' - with David Johnson

of the San Quentin Six, Bonnie Kerness of American Friends Service Committee, National Campaign to Stop Control Unit Prisons and moderated by Colin Starger, Writer, Activist with California Prison Focus...

"Critical Resistance was a well-organized and well-attended conference which provided a good chance to network, organize and educate...Over 3000 people attended the conference, and the youth were well represented. Also, all ethnic and cultural groups, as well as some international attendees from England, Canada, Australia and Japan..."

-from "Critical Resistance," pages 6 and 7, fall/winter IT'S ABOUT TIME(Sacramento, CA.)

Workers' School Focuses On Struggle of Public Service Workers

"...The First Southern International Workers School was convened on October 14 in Atlanta, Georgia at the historically Black Morehouse College. Over 100 workers gathered from seven southern states, 5 northern communities, 10 foreign countries and the southwest. The international participants traveled from England, Canada, Mexico, Haiti, Brazil, South Africa, France, Germany, Holland and Senegal West Africa.

"The focus of this first international school was the struggle of public service workers, both in the U.S. South and internationally. The public sector is a major center of employment for African Americans. According to a recent study, African Americans are more impacted by changes in public employment than other sectors of the population. 'In 1994, blacks comprised only 11 percent of the civilian workforce, but they held 16.7 percent of all federal jobs. Public sector jobs, which include jobs with federal, state, and local government units, accounted for 24 percent of all jobs held by blacks but only 15 percent of those held by whites'. This makes the issue of privatization doubly important for the African American community.

-from "International Workers School Unites South With Workers' Struggles Worldwide," pages 1 and 4, Nov./Dec. JUSTICE SEAKS(Raleigh, N.C.)

"Rep. Cummings and CBC Chairman Maxine Waters(D-Ca.) revealed that even white non-commissioned officers complained to them of the disparities they observed in the investigations of charges against Blacks.

"One white drill sergeant actually told CBC members, according to Mr. Cummings, 'that he was treated so nicely, while African American drill sergeants, some of whom were accused of lesser charges, were put under suspension for months'..."

-from "Black Caucus Investigates Army Rape Scandal," pages 3 and 10, April 22 THE FINAL CALL(Chicago, IL.)

Groups Organize To Present Petition On Genocide

"Last Saturday, April 19,...the National Black United Front(NBUF) courageously convened a petition drive of Northeast Region Assembly activists and progressive/grassroots organizations from Washington, Maryland, Pennsylvania, New Jersey, Delaware, New York, Conneticut, Massachusetts, New Hampshire, Maine and Canada to protest the United States Government's innumerable acts of genocide against Black people...

"NBUF is collecting one million signatures to formally present a complaint of grievances against the U.S. government to the United Nations at 4 p.m. on Tuesday, May 27, 1997, as part of the annual African Liberation Day(Saturday, May 24) activities celebrated throughout the African world community.

"According to Jitu Weusi, head of the New York City chapter of the National Black United Front, 'NBUF's goal is to seek partial international investigation into the 38 count indictment', which will support the petition along with documenting human rights violations on the part of the United States government against African Americans...

"Any person or organization interested in obtaining petitions can write to NBUF, New York City Chapter, P.O. Box 401336, Brooklyn, NY 11240-1336 or call 718-771-6681 or 718-348-5762..."

-from "We Charge Genocide: Drive On For Million Signatures," pages 8 and 44, April 26 NY AMSTERDAM NEWS

Europeans Still Holding Africans' Land In Azania("So. Africa")

"Dr. Jaiyesmi-Njobe [is] senior research manager for the Land and Agriculture Policy Center, a Johannesburg-based land-reform group originally called the Land Commission. After apartheid, the Commission emerged with a new name and a new aim: to give back land to a people who had been without it for over 50 years under apartheid.

"Three years after apartheid, Blacks have less than 10 percent of that land back, according to figures from the African National Congress Department of Land Affairs...White land ownership, since apartheid, is virtually the same with white farmers owning 87 percent of the land.

"The many critics of the land reform program speak of the slowness to redustribute the vast land mass, citing the failure of the Land Reform Pilot Programs(LRPP), which are responsible for the resettlement of South Africans...

"'Current land reform policy is a willing buyer, willing seller one. So the white people who now own and control the land have to be willing to sell the land to the government. The government then provides subsidies of $37,000 in the form of grants. That money is then used to assist those who want access to land', Dr. Jaiyesimi-Njobe explained.

"The problem is not the unwillingness of the sellers to give up land, but the high price being asked for that land. The $37,000 distributed per family follows no particular definition of what 'family' means. So the money may have been spread too far, critics of the pace of land reform argue...

"The unspoken issues lie in the vision held of South Africa by the international community, and how that vision is affecting land policy. Dr. Jaiyesimi-Njobe believes the international community views South Africa and her undeniable geographic beauty as a reserve for nature and a playground for tourists. The purpose of land ownership

is no longer about addressing the needs of the people but enjoying economic rewards gained from an industry: tourism...

"The solution, some say, lies in small scale farming...Ms. Thswa-Thathe of the Rural Women's Movement cites the absence of those directly affected by land issues from the discussion as the major cause of land redistribution problems. Therefor, funds do not reach relevant areas, she says..."

-from "Land Reform In South Africa Still Sought," pages 12 and 17, May 6 THE FINAL CALL

African Tribal System And Sense Of Community

..."In Rumu-iji, a village in the Ikwerre tribe of Nigeria, a child born at 5 p.m. begins to receive instruction at about 5:20 p.m. The instruction, which comes in the form of a nursery rhyme, is delivered by women, who sing and clap their hands to celebrate the child's birth.

"The women sing: 'When your mother speaks, listen. When your father speaks, listen. Nighttime is playtime. But when your mother speaks, listen. And when your father speaks, listen'...

"The purpose here, I later realized, is the upkeep of the tradition, as well as the tribe. A tribe survives the test of time by continually passing information from one generation to the next. And so a story told to a child today is like a seed planted on fertile soil. The day it will blossom is anybody's guess, but the tribe has faith that it will blossom, and that the child will eventually grow up to be a proud member of the tribe...

"In many parts of Africa, villages have a sense of community that is the lifeblood of all their members...

"...in a typical African tribal system there are checks and balances. These checks and balances are the nuts and bolts of the system. There are those who govern the tribe

(the chiefs), and those who enforce the laws of the tribe(the age groups). Independently they check each other's activities and report any anomaly to the entire tribe...

"At the heart of the African tribal system of governance are the age-group organizations. Children born within a three-year time frame in my village, Rumu-iji, make up one age group...The particular age group a child enters depends on the child or her parents...But it matters little which group she chooses. What matters is that she belong to an age group. The benefit is that it gives the child an opportunity to make lifetime friends...Age mates are lifetime confidants. They celebrate and eat together. They respect each other as best friends would. When members quarrel, the dispute is resolved within the group with the understanding that no one must harbor malice. They respect, cherish and honor each other's spouses, friends and relatives...

"No one becomes a village leader without having acquired some leadership skills either from her age group or from her family. In most tribes leadership is not inherited. It must be earned. A leader must act with caution in executing her duties, and she must be willing to appreciate and accept advice from fellow villagers. This paves way for harmony and good government among people of the same ancestry. It also makes the people feel that they are leading the leader as much as the leader is leading them. For the leaders and the led, the goal is to preserve their ancestral values and the tribe...

-from "All In The Tribe," pages 20,21,41; May/June THIRD FORCE Magazine(Oakland, CA.)

Settlement Offered In African Farmers' Lawsuit Against USDA

"The U.S. Department of Agriculture(U.S.D.A.) is finally dispensing a measure of justice by settling class action lawsuits filed by Black farmers against U.S.D.A. discriminatory practices. The initial settlement, according to Gary Grant, president of the Black Farmers and Agriculturalist Association(B.F.A.A.), will include the forgiveness of debts owed to the U.S.D.A. by the farmers that filed complaints plus cash settlements amounting to about $50,000 per farmer. This should put hundreds of thousands of acres back into the hands of Black people. At the moment there are about 700 to 800 farmers now involved in the class action lawsuits; however, the door is open for other Black farmers to sign onto the lawsuits...

"Mr. Grant...indicated that Black farmers and Black people in general should know that when the farmers were fighting individually, they got nothing. It was not until they began to organize in 1996 and filed the class action lawsuits that they began to move the U.S.D.A. to the negotiating table.

"Mr. Grant points out the great support that he and the Black farmers got from the Congressional Black Caucus--particularly Reps. Maxine Waters, John Conyers Jr., Cynthia McKinney and Eva Clayton--in putting political pressure on the Congress..."

-from "Where Do Black Farmers Go From Here," page 29, Dec. 22 THE FINAL CALL(Chicago, IL.)

Food And Cash Crops In Conflict In Kenya

"...The largest agro-based company in Kenya today, BAT[British American Tobacco Company, one of the world's leading cigarette multinationals] contracts 17,500 small-scale farmers to cultivate tobacco over an estimated 15,000 hectares of fertile agricultural land.

"But some of them are switching to food crops, complaining that growing tobacco requires intensive labor and close care for long periods, and earnings are low.

"They say they neither have the time to grow traditional food crops--like maize, beans, sorghum, cassava, and sweet potatoes--nor do they earn enough to buy sufficient food for the family...

"The tobacco farmer's year begins with the preparation of seedbeds around February. BAT hands out the seeds free, but most farm inputs like chemicals and fertilizers come as loans.

"Constant watering, weeding and ridging is followed by harvesting in July. That's not the end of it--curing takes time, not least because wood is becoming rarer in tobacco-growing areas, forcing farmers to walk longer distances each time around. Farmers then have to inspect the tobacco leaf by leaf before hauling it all off for weighing...

"It is not until July that most farmers can take a break from tobacco and start cultivating food crops in time for the short November rains.

"But the problem for Kenya is that just one season of maize does not produce enough to feed its population of 30 million. The country needs two harvests in most areas to produce the needed three million tons. As a result, Kenya was forced to import maize from neighboring countries in 1997...

"As pointed out in a 1994 study conducted by John Nkuchia for the University of Michigan School of Public Health, tobacco has changed little materially for farmers--it may have even lowered incomes...

"BAT strongly denies endangering food security. It also denies advising farmers to keep aside one or two hectares of land for tobacco as Mr. Nkuchia claims...

"BAT cigarettes are sold through 49 distributors, 1,000 stockists or wholesalers and at least 40,000 retailers. All told, more than a million Kenyans derive their livelihood from BAT. And the company prides itself in supporting the government tthrough taxes and rural development programs...

"As with many developing countries around the world, Kenya is increasingly shifting toward export-driven cash crops such as tea, coffee and tobacco to offset an external debt which by 1985 had reached $7.4 billion...

"Tobacco, however, is not the only cash crop causing problems to small farmers. In sugarcane growing areas like Bungoma district in western Kenya, there are similar reports of farmers who earn as little as 10,000 shillings($166) per acre of land, toiling with their families all year round on a crop that too leaves them with little time to grow food."

-from "Is Tobacco Cultivation Threatening Kenya's Dwindling Food Supply," pages 12 and 36, Dec. 22 THE FINAL CALL

COMMUNITY NEWS

The Harambee Afrikan Cultural Organization prison chapter held its annual Kwanzaa program on Tuesday evening, Dec. 29 in the state pen visiting room from 5 to 8. For at least the third consecutive year, we attempted to get the joint's administration to provide space and fifteen minutes per day so that all the brothers in here could could observe Kwanzaa communally. But, again, our request was denied. Nonetheless, our members and prisoner guests were joined by approximately twenty of our volunteers and guests from the outside.

The event was called to order by Baruti(Kevin McGee), our Esho Alakoso Asha(Sgt.-at-Arms/Chairman of the Cultural Affairs Committee) and the pouring of libation was conducted by Mondo. Kafele introduced the members of the Harambee Afrikan Cultural Organization central committee and then called on Mondo to give explanation of the nguzo saba(seven principles). During his explanation, the seven candles were lit by Tonya Bonds and Nkrumah, our Akewi(librarian). Nbasa, the Olotu Eko(Education chairman), gave explanation of the symbols of Kwanzaa.

Next on the agenda was "Family Reunion," a skit by Nkrumah (Kenny Walker) and Shaheed Khaleel Biko Hamza. This skit was an examination of values, as shown by relationships between family members. In dealing with values, the perfor-

mance addressed issues such as conspicuous consumerism and greed, loyalty to family and to the gang, male-female relationships, etc. Cast members included: Nkrumah, Biko, Mondo, Joycelyn Mathis, Latonya Bonds, Leonard Hatten, Roy "Gator" Harper, Kenny Martin, Mike McCroy, Shawn King, and Neb Ankh Amen. While the skit dealt with serious matters, it contained humorous scenes. "Gator," who played an elderly uncle who was having great difficulty with the language of the young, was definitely the show-stealer. The brother, who is in his thirties, did one hell of a job putting across the demeanor of an elderly uncle and, often, had our audience cracking up. Joycelyn Mathis and LaTonya Bonds, who played aunt and neice, displayed a very believable and touching chemistry. Nkrumah and Biko are to be commended for putting together a piece of theater that was both enlightening and entertaining.

Following the skit, Biko performed an original rap of his, "Kwanzaa Time," assisted by Fi(Dwayne Tucker), Fred McSwine, and Nkosi.

Presentations of zawadi(gifts) were made to the following sisters and brothers from the outside: Eugenia Chasme, Mane Badiane, Paul Easterling, Annette Watkins, LaTonya Bonds, Joycelyn Mathis, and Traci Howard. The zawadi consisted of wood-work and beaded necklaces, produced by Harambee Afrikan Cultural Organization members Isaiah Jones and Mahali.

Live music was provided at this point, and also prior to the start of the program, by Umoja Sounds, consisting of: Nkosi and Mephian Washington(drums), Curtis Scaiffe(guitar), Fi (bass), Kafele(Keyboard. In its second performance, the group was joined by Mane Badiane on traditional African drum. We spent the last half hour or so eating fruit and pastries, conversing, and listening to the music of Umoja Sounds. We thank all of the sisters and brothers who helped make this program what it was. And we want to give props to Nkrumah for putting together the printed program for the event.

we are going to give her due honor - indeed, if we are going to give the memory of Omowale due honor - we must follow up on Rowena's vision and erect something at the site of Omowale's birth by which African people can be proud and can derive benefit from. And it is not a matter of whether we have the economic resources to do so. There are at least 40,000 African people in the city of Omaha. As Omowale told us: Individually, we may not have much but, together, we are rich, richer than rich. But it is not enough that we construct a building and establish an institution. We must also protect the memory of Omowale from those who would twist our brother's words and distort his experiences to make him and his teachings "mainstream."

-Editor

LETTERS

Peacemaker One Foundation, Inc. is a New York not-for-profit 501(c)(3) organization formed on August 1, 1996. The tax ID number is 13-3901954. To maximize our human potential, we must have a healthy view of ourselves, a healthy view of our Creator, and a healthy view of the process through which we are created. The principal activity of Peacemaker One is to prepare, obtain, publish and disseminate written, audio, or visual material for the distribution of messages that reflect our overall goal. Although we will support and promote healthy ideas regarding religion, Peacemaker One is not a church, and is not affiliated with any church, or other religious organization.

As an organization based in the African American community of Harlem, New York, our first priority is connected with the campaign to eliminate the negative thinking and behavior thats result from identifying with the "n" word. This campaign is based on the belief that many of our people are still suffering from the psychological damage inflicted upon us by the cruel experiences of slavery and systematic racism that's been passed down from generation to generation.

(Cont. on page 15)

BACK IN TIME

Wilmington was at that time the largest city in North Carolina, with Blacks outnumbering whites 11,324 to 8,731. Black workers held relatively good paying jobs on the docks and in enterprises such as the Sprunt Cotton Press. African American John C. Dancy, a native of Edgecombe County, was appointed Collector of Customs for the Port of Wilmington by President McKinley. Dancy was the highest paid public official in the state, earning $4000/year compared to $3000/year for the governor.

On this date[Nov. 10] in 1898, some 500 armed white vigilantes known as "Red Shirts," led by former Confederate Col. Alfred M. Waddell, marched into Wilmington and burned the offices of the Wilmington Daily Record, the only Black-owned newspaper in the U.S. The Daily Record and its editor Alex Manly, was a target of the Democratic Party's statewide white supremacist campaign, the goal of which was the overthrow of the "Fusion" coalition of Black Republicans and white Populists that held majority in state government since 1894.

After the burning of the newspaper, the "Red Shirts" marched into the Black neighborhood of Brooklyn where Blacks were gathering to protest. The "Red Shirts" opened fire indiscriminately and invaded the community, searching for weapons and giving leading Blacks 24 hours to leave town or be lynched. At this point, the "Red Shirts" were joined by the Wilmington Light Infantry, called out by the Republican Gov. Daniel Russell to stop the "Red Shirts" rampage. Instead, the troops sided with the whites and rounded up Blacks. Up to 100 Black people were murdered, numerous others wounded or jailed. About 1400 leading Blacks and white Republicans were forced to flee town on threat of death...

On November 11, the "Red Shirts" led by Waddell forced by gun-point the resignation of the duly elected city council and installed their own city council with Waddell as new mayor. This entire action was orchestrated in Wilmington by a group of industrialists known as the "Committee of Nine," which included Hugh McRae, founder of Carolina

BACK IN TIME

All over the South the ex-slaves had the same common aspirations. First, they sought to solidify their families. They searched far and wide for rrelatives from whom they had been separated by slavery or by the war. They legalized their marriages and adopted surnames different from their former owners'. In large numbers women withdrew from working under the white overseers. In order to sustain their families, they sought to own a piece of land on which they could farm, build a house, and grow their own cotton, other crops, and gardens.

The ex-slaves sought to further the formal education of their children. All over the South, the initiatives of the Africans and the support of sympathetic and largely Northern and religious whites established schools. In the state of Georgia alone, less than two years after the end of the Civil War, more than 236 schools had been established for black children. The majority of these were supported entirely or partly by the African-Americans, who also owned many of the buildings. And while there was no compulsory school attendance law in Georgia until 1916, black parents insisted on sending their children to school. In Dougherty County, Georgia, some 20 percent of black children aged ten to twelve were in schools in 1870. By 1900 the proportion in school had risen to 61 percent and substantially exceeded the proportion of white children of a similar age who were in school...

The phenomenal success the ex-slaves achieved in establishing institutional forms of family life was such that , despite adverse conditions, by 1880...51.6 percent of black families were husband-wife families as compared to 42 percent of white families. A decade later the proportions were 42.8 percent for black families and 44.4 percent for white families...The proportion of [black] husband-wife families [in Virginia in 1865-66] was 72 percent in Montgomery, 79 percent in York, and 79 percent in Princess Ann counties.

Source: CLIMBING JACOB'S LADDER: THE ENDURING LEGACY OF AFRICAN-AMERICAN FAMILIES by Andrew Billingsley, Ph.D.

ANNOUNCEMENTS

Beale Street Films has launched a new video club called Underground Cinema. According to Taneshia Nash Laird, Beale Street's vice president of marketing, Underground Cinema's goal is to provide members with more choices in black-oriented filmed entertainment. The club plans to offer an eclectic mix of original films and documentaries on the black experience from various domestic and international sources...

Underground Cinema is not a catalogue-based service. Rather, its members receive bimonthly mailings with original movie posters, critical reviews and other information on the particular title being offered. The mailings also include surveys for members to express their views on prior purchases. Ms. Nash Laird points out that members of Underground Cinema are permitted to buy only what they like...An annual membership fee of $35 per member is charged to help protect the club from piracy and unwanted returns...

Beale Street Films, Ltd. is an African-American owned film distribution company based at 1330 Fifth Avenue, Suite 6E, New York, NY 10026. To obtain free membership information for Underground Cinema, call 1-800-959-3529.

PAEA(Pennsylvania Alternative Educators' Association) currently is involved in the creation of the National Prisoners' African Studies Project, a correspondence course for prisoners in African history...in addition to the history of the African Diaspora, this course will address current cultural issues like Black on Black crime...a number of individual university professors of Black Studies, as well as the Africana Studies and Research Center of Cornell University, and The National Council for Black Studies at the University of California have recently pledged their support for this project. For additional information, contact: P.A.E.A.; P.O. Box 201; Quakertown, PA; 18951; Tel. No. (215) 443-0280.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(Seven Principles)

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective work & responsibility
Ujamaa - Cooperative economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Biko Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Kafele

Olotu Eko(Education Chairman) - *Mondo

Eleto(Administrative Chairman) - Nbassa

Akowe(Secretary) - Jabari

Akapo(Treasurer) - Ptah Neferu Ra

Akewi(Librarian) - Neb

*HARAMBEE FLAME Editor